a stop. Sometimes the force of this counter-blow, in order to attain its object, will have to be strong enough to shatter the machine. If the machine be too strong to be disorganised by one man, the latter will all the same strike the most violent blow he can

__as a sort of last attempt. We behave similarly

towards persons who hurt us, at the immediate sensation of the hurt. If we like to call this an act of revenge, well and good: but we must remember that here self-preservation alone has set its cog-wheels of reason in motion, and that after all we do not think of the doer of the injury but only of ourselves. We act without any idea of doing injury in return, only with a view to getting away safe and sound.

__It needs time to pass in thought from oneself to

one's adversary and ask oneself at what point he is most vulnerable. This is done in the second variety of revenge, the preliminary idea of which is to consider the vulnerability and susceptibility of the other. The intention then is to give pain. On the other hand, the idea of securing himself against further injury is in this case so entirely outside the avenger's horizon, that he almost regularly brings about his own further injury and often foresees it in cold blood. If in the first sort of revenge it was the fear of a second blow that made the counter-blow as strong as possible, in this case there is an almost complete indifference to what one's adversary will do: the strength of the counter-blow is only determined by what he has *already* done to us. Then what has he done? What profit is it to us if he is now suffering, after we have suffered through him? This is a case of readjustment, whereas the